

UNITY

FREEDOM, FELLOWSHIP AND RELIGION.

VOLUME XX.]

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[NUMBER 27]

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UNITY

FREEDOM, FELLOWSHIP AND CHARACTER IN RELIGION.

VOLUME XX.]

CHICAGO, JANUARY 28, 1888.

[NUMBER 22.]

EDITORIAL.

THE whole of Emerson's works have recently been translated into French by Mme. Jules Favre.

THE *Christian Union*, judging from recent addresses, declares that Father McGlynn has become not only a Protestant, but a radical Protestant in his teaching.

WE agree with the *Inquirer* of London, when it says: "If we must have soldiers, let us confess there is little to be proud of about the system, and the terrible amount of evil which is interwoven with it is shameful and humiliating."

THE article on "How to Help the Poor," found elsewhere in our columns, and written by the Rev. Henry D. Stevens, of Moline, Ill., for a local paper, contains so much sense that we are glad to reprint it for the benefit of our readers, as of interest to all.

MR. COIT, for some time past associated with the Ethical Culture work of Professor Adler, of New York, is to go to London next spring to take charge of an Ethical Society that is to meet in the chapel formerly occupied by M. D. Conway's society.

THE unexpected discovery of natural gas, in small quantities, in several of the deep wells in and around Chicago, may not figure much in the financial affairs of our city, but it is provocative of thought; it is another hint of the inexhaustible and irrepressible universe, the resources of which are so varied, so present, so little understood, so poorly utilized.

THE *Unitarian* for January appears in a neat cover, enlarged in size and advanced in price. The name of Brooke Herford disappears as senior editor, and reappears in an enlarged list of contributors. In workmanship, in its news, and in its inclusive and pacific spirit, it is all commendable, and we congratulate Brother Sunderland on the improvement and bid the *Unitarian* "good speed" on its mission.

THE answer of Rev. Hugh O. Pentecost, of Newark, N. J., in reply to the request of his old parish as to what conditions would induce him to reconsider his resignation and return to his old charge, is a manly one. It bespeaks the clear vision which is sometimes sadly wanting in those who hold advanced positions in orthodox pulpits. He says, "Yours is an orthodox Congregational church. The minority, in this instance, represents just what your church stands for—orthodox Congregationalism. I could not become your pastor again except such changes were made in your manual as would be practically inconsistent with orthodox Congregationalism."

THE following letter from Frances Willard to a Brooklyn gentleman found its way to the columns of the *Christian Union*, which suggests that the purchase should be made and the home be converted into a rest resort or headquarters for the Massachusetts Woman's Christian Temperance Union.

Why not that, or something like it?

WOMAN'S NATIONAL CHRISTIAN TEMPERANCE

UNION, PRESIDENT'S OFFICE,

Evanston, Ill., Dec. 22, 1887.

KIND FRIEND:—The early home of John Greenleaf Whittier, America's and woman's laureate, a home celebrated in some of the most cherished verse yet penned, ought, like Mt. Vernon, to belong to America. When

I visited it, near Haverhill, Mass., some years ago, it was in the hands of tenants whose habits of living were such as to make my pilgrimage a penance.

To purchase the old place and a few adjoining acres would be an easy matter. Were I rich, I would do this at once, and present the sacred old home hearth to the commonwealth of Massachusetts. But can not many women who are not rich combine to raise the money? If some great American newspaper would stand as leader of the movement, it would soon march to success.

If some eastern ladies will begin, we of the west will do our part.

Sincerely,

FRANCES WILLARD.

WE gather from *Justitia*, the following interesting facts concerning Chicago literary women identified with the Illinois Woman's Press Association. "Out of one hundred and one members, sixty-two are in active work; thirty-one fill editorial chairs; forty-two are editorial correspondents; twelve have published books during the past year; one is a musical composer, and ten are in the publishing business." This is an excellent record, and as woman becomes more intimately identified with the periodicals of the day, we may look for some of those beneficent results on public opinion which she could not heretofore produce directly.

Are We on the Brink of a Revolution?

WE sometimes wonder if the great fraternity of public school teachers is quite aware of the amount of discontent with the methods and results of public education? We are led to ask this question because so little is done by the school authorities, more especially in our large cities, to modify a system which has long since ceased to satisfy a very large constituency of intelligent tax-payers and citizens. The last twenty years, it is safe to say, has seen a very great abatement of enthusiasm over our free schools. There is, perhaps, no relinquishment of the idea that public education is fundamental to the maintenance of a republic; but that the existing methods are anything like what they ought to be is widely doubted.

Two things have served to suggest this subject; one is the recent election of a new Board of Directors for the St. Louis public schools; the other, the appearance of Prof. C. M. Woodward's treatise on "*The Manual Training School*." It has been apparent for some time that a crisis in the school system was coming. The dissatisfaction of patrons was unheeded. Principals made no attempt to conciliate those even who might be supposed intelligent enough not to make wholly unreasonable complaints. The system had grown inflexible. To please every class of the people, had not nearly every conceivable branch of useful or ornamental studies been introduced? What more would they have? But the complaints took the form of over-work, of superficial results, and of the utter failure of the standards of classification. Time was needlessly spent in the mere machinery of the school-room. Useless exercises consumed it and deadened the interest of the pupils. Private schools multiplied, and were even patronized by those who could ill afford it. Finally, with a constantly increasing pressure on the finances of the school board, and no prospect of an increased taxation, it fell behind in its accounts, when the demand for retrenchment rose so clamorously that a full expression of public opinion was given.

Very nearly a clean sweep of the old school board was made. The new men were pledged to retrenchment—cutting off, first, all German instruction below the high

school. At the citizens' meeting it was with some difficulty that the platform was prevented from being saddled with resolutions to close up the high school and the kindergartens. It is undeniable that a large element in the community would favor this; and especially considering the fact that so numerous a class of scholars in our cities are non-attendants, and yet unprovided for in our primary and grammar grades. Indeed, there are thousands of children of school age in this city for whom there is absolutely no room in the schools.

And Professor Woodward says: "Whatever may be the reason, the fact is, that the education offered, beyond the rudiments and elementary studies, does not seem to be just what is wanted. It is not attractive to pupils or it is out of their reach; or parents and business men are of opinion, secret, perhaps, but firmly held, that a higher education oftener unfits than fits a man for earning his living." His plea is for less recitation and more *doing*, less theory and more *practice*. Superintendent Seaver, of Boston, finds drawing shorn of half its use unless embodied in construction, unless worked out in material designs. "Studying physics (says our author) without handling and using apparatus is like eating a meal of cook-books. It doesn't nourish; it sounds well, but there is no real knowledge in it. Add the manual elements, with their freshness and variety, their delightful shop exercises, their healthful, intellectual atmosphere, and the living reality of their work and *the boys will stay in school.*" Abridge the hours given to books; cultivate manual dexterity as a true method of educating the brain, and so get rid of listlessness and monotony and torpor. "There is plenty of time if you will but use it aright. Throw into the fire those modern instruments of mental torture—the spelling and defining book. Banish English grammar, and confine to reasonable limits geography and word analysis. Take mathematics, literature, science and art in just proportions, and you will have time enough for drawing and the study of tools and mechanical methods."

The same conditions have risen in foreign lands. An educator of Sheffield, England, frequently quoted in this book, writes: "There is at present absolutely no sort of connection between the school-room and the workshop; between the present training and future employment of boys; work, workshops, tools, materials, or workshop problems are never mentioned in the school; they have no place there; all reference to these things is excluded as a sort of necessary evil, which it will be time enough for the children to deal with when they are obliged. But the grinding, aimless system of mere book learning and cram is not destined to live much longer in its present form."

One thing must be said at the outset in reference to this proposed reform of methods. Its advocates have a definite object in view, and they are terribly in earnest. Moreover, they already challenge attention to the results reached in the few years that manual training has been on trial. They claim that it is no longer an experiment. Even if it should cost more than the present system, it will give thoroughness, self-control, practical skill, and satisfaction, where now there is so large a per cent of complaint and failure.

But whoever wishes a full and clear presentation of this subject in all its bearings; its history, its wide-spreading interest, its advocates, its course of study, its results, its cost, its tools, its aims, its economical, intellectual and moral advantages, must read for himself, Professor Woodward's fully illustrated book. If any teacher, organizer or writer on this theme can be called an authority, it is he.

It seems clear to us that the province and limits of governmental education are yet to be satisfactorily defined. It may be within the legitimate powers of government to make all instruction, even to the highest work of the university or professional school, free to all. But no system which is not satisfactory to the people, though it aim to give only a rudimentary education, will continue to secure financial support. And it begins to be apparent in our large cities, that unless extensive modifications are permitted, and new

hopes of the common-school system are excited, it will be difficult, in some cases impossible, to raise the rate of taxation another mill—and then embarrassment and deterioration will be the inevitable result.

L.

Love and Theology.*

Since we first bade welcome to Mrs. Woolley's book in our columns, a few months ago, the critics have had their time with it, and we trust that most of our readers have had their pleasure in the reading of it. The book is good enough to abide its time for a more deliberate though tardy word in these columns. It is a significant book,—one which, we trust, will set many people thinking on the serious problems of the day. It is a brave work, inasmuch as it dares to deal frankly with the delicate questions which even in these times of boasted toleration are still largely tabooed from the social intercourse of men and women of differing creeds. This book is a reflection of the honest ferment of our times. We like it because it shows penetration, the insight which finds the material for poetry, romance and heroism in the life of to-day; because it shows that the problems of the times are inseparably connected with the culture of the times, and that the so-called "heretical tendencies of our day" spring out of the serious, not out of the flippant side of the life of to-day. The characters in this book are nineteenth century characters, and the perplexities of thought into which they are plunged bespeak growth, not degeneracy. We like this book because it recognizes that thought is an element in love, and that the head has its sacred rights, to ignore which is to desecrate the sanctities of the heart. We like this book because it so intelligently recognizes certain indispensable elements in "happy matches" and felicitous home-making, which are so much ignored in courtship days, so keenly felt in married days. We like this book so well that we wish it were better,—the courage that dared bring the living theological issues into the pages of a story might well have ventured to give us more of the bright discussion, the searching dialogue, the frank soul revelations of which our author gives us tantalizing bits. We find in the pages of this book some traces of the debilitating characteristic of the recent society novel which is afraid of searching seriousness and dodges a continuous strain upon the sympathies, the imagination or the intellect of the reader with external turns of incidents, and whenever the writers find themselves approaching the deep waters of life they retreat under cover of a joke, and parry the awful solemnities of living with repartee. The characters in this book are so well conceived that they might have been trusted to hold the interest of the reader without the help of some of the artificial and improbable turns in the plot. As it is, this is a story of incidents with thought in it, instead of being a story of thought with incidents in it, which it came very near being, and which the world hath more need of and, we believe in the long run, the world will like the better. We would have liked to have overheard the conversation between the inquiring student and his confirmed and confident orthodox pastor. We wish that the cigar smoke in that camp in the woods had not obscured and interfered with the serious conversation of the two young men in their vacation retreat. We also confess to a disappointment in the development of the heroine in the book. Rachel Armstrong had too much heart for so weak a head. Our author has shown us the beautiful development of Lucy Hunt, under the strong guidance of a thinking pastor. "He had taught her how to think, and it was impossible that at the same time she should not have learned how to feel." But the reverse truth is not so successfully illustrated in the case of Rachel Armstrong, inasmuch as he taught her how to *feel*, it was impossible that at the same time she should not have learned how to *think*. Indeed, love to-day disintegrates the harsh theologies of the past much more effectually than either logic or science. The power of the author is best

**Love and Theology*. A Novel by Celia Parker Woolley. Ticknor & Co.: Boston.

revealed in the strength and delicacy of the minor characters and attendant plots.

The "Chapter in Social Science" is to our mind the finest and most artistic, because most searching chapter in the book, and the match between Virginia Fairfax and the Episcopal rector is one that pleases the reader, because it seems so natural and inevitable. But upon second thought it is one that sickens the heart, because it is a match so frequently realized in actual life,—matrimony dulling the ideality of both parties, a home built on a compromise which, though prompted by love, ends in these distressing "successes" that form so large a part of conventional society, conventional philanthropy and conventional religion. The present writer has many a time been a grateful guest at firesides like those of Judge Hunt's, and he has had his perplexities over more than one Tom Fletcher. We wonder if he and Lucy live up to their privileges since they have moved to Chicago?

If we see traces of the modern society novel in this book which we deplore, we are glad to testify that we see much more evidence of the influence of George Eliot, Herbert Spencer, Emerson, and other deep-hearted and great-minded writers of the age in this book. Witness the many pregnant sayings that enrich its chapters. "Poverty is becoming only to a few; I doubt if you could have lived up to it." "Suffering seemed to have promoted the growth of Arthur." "Do you want me to call it a dispensation of Providence, and insult God?" "She had the pride of conscious rectitude, that mars the character of many good women." "Indifference is often a harder thing to cure than the active forms of vice." "It is settle down in this world or settle up in the next." "There is no cure for a lawless will like absolute freedom to pursue its own way." Space forbids further citations. We commend this earnest book to our readers, and thank the author for this praiseworthy contribution to a literature that must grow. May it be rapidly.

CONTRIBUTED AND SELECTED.

Diversities of Gifts.

The stream that babbles on its rapid course
Toward the encircling and receptive sea:
"Lo! glen and mead immovable, my force
O'ercomes all barriers; I alone am free!"
Wears only on its shallow breast the leaf,
Or painted bubble, plaything of the sun,
And bears of summer's largess not one sheaf,
Content to sing with unimpeded run.
But the deep waters their majestic way
To the great sea in silence sweeping down,
Calm in their strength, resistless in their sway,
Bear the great ships that feed the crowded town.
Both reach the haven of their hopes and needs;
One fills the world with song and one with deeds.

SARAH E. BURTON.

The Evolution of Immortality.

This is the subject of a small but very interesting book just issued, whose full title we give below.* When the subject of immortality, or the future life, or "personal continuance," as John Weiss liked to call it, is taken up now by any writer, and especially by a new one, the result is sure to be very noble and enlivening or very worthless and depressing. When the writer is a physician, and when he treats his great subject from the view-point of the facts of his own special studies, and when he brings from these, novel thoughts and arguments based on Nature's continuity and uniformity of method and movement, many uncommon conditions seem united for an inspiring treatment of the great theme. Such is the

* The Evolution of Immortality; or, Suggestions of an Individual Immortality based upon Our Organic and Life History. By C. T. Stockwell. Chicago: Charles H. Kerr & Co. Cloth, 12mo, gilt top, pp. 69. Price, \$1.00.

author and such the nature of the little work before us, little in size, but large in this, that its worth either is beyond expression or is nothing, viewed as an argument; but either way, it has the dignity of challenging careful attention at the outset. The author believes firmly in personal or individual continuance after death, and leaves the reader in no haze or doubt on that point. Let us go at once to his novel argument. This is set forth at once and completely in the second and longest of the nine divisions of the work. This second division or chapter is entitled, "Of Embryological and Cell Life." All that follows, with the exception of a few remarks, in which other writers have preceded the author, is an enlargement, unfolding and illustration of the argument of this division. This argument is as follows, put in brief propositions, which for convenience we will number:

1. Nature follows one method and movement throughout.

2. If, therefore, it proceed by contemporary and indivisible acts of birth and death as far back as we can trace life, it is conclusive that we may expect to go on from this present stage in the same way.

3. All cells, the maternal cell and the paternal cell included, have an inner and an outer structure, "an external membranous body and an internal nucleated body."

4. All cells, in process of development, dispense with the external body (death) when the internal body is ready to get along without it (birth).

5. In our own lives, traced back so far as we can follow on the maternal side, we find first the graafian follicle, or cell, with an inner nucleus and an outer membrane.

6. The membrane (outer body) is broken and put away, that is, dies, and the nucleus (inner body) sets forth independently, that is, is born, and then is called an *ovum*.

7. This ovum in turn has "an external and internal distinction or body."

8. The paternal cell has a history quite analogous or similar to the maternal.

9. When these meet, the external body of the ovum grows into the placenta, the internal into the human embryo.

10. When the time is accomplished and all is complete, the placenta (outer body) is dispensed with, that is, dies, and the embryo (inner body) comes forth independent, that is, is born, and emerges into this present conscious stage, on this earth.

11. If, therefore, Nature go on by this same method, this embryo thus born, that is, our present body, must have an inner body which is busy developing; and when it is ready, the present outer body, which, in the previous or placental stage, was the inner body, will be dispensed with, that is, die, in order that the present inner body may come forth independently into its own stage, that is, be born into the next life, or, more properly, the next stage of the one continuous life.

12. Either, therefore, we are to live on continuously beyond death, or Nature at this point suddenly deserts the line and method followed in the other changes and stages as far back as we can go.

That it may appear plainly that we have done the argument no injustice, we will give here the author's own summary of it: "All cells present an external and an internal body; an external membranous body and an internal nucleated body. The graafian follicle has a nucleus which, being evolved, and after it reaches a state independent of its follicular body, we call an ovum. This, in turn, is found to possess an external and internal distinction or body. Being vitalized, or quickened, by the paternal life, its membranous, or external body, develops along certain lines, indicating a temporal existence—placental,—while the germ center or nucleated body develops into a state or form denominated a human embryo. The placental body dying, it, the embryo, is born into this stage of our existence, still being—according to the latest histological researches—a vaster cell, or a vitally connected unity of cells. This being so, is it not reasonable to suppose

that our present external bodies possess nucleated bodies, that, in turn, shall also evolve into forms suitable for external bodies as we pass on one step more?" (P. 31.)

* * * * *

"Now the laws of organic evolution must cease to apply further, or else this external body of ours has an inner or nucleated body that is being, at this moment, developed, and will ultimately pass out of this external body, that we see and know so well, into an existence as independent of it as we to-day are independent of our former placental bodies. There would seem to be left us but one of two inevitable conclusions: Either we pass on to a higher stage of organic evolution, independent of the present state, or the uniformity and continuity of Nature's laws no longer have application and relation to us as individuals. Either we continue to live, or God's laws must seem to be mutable." (P. 32.)

We frankly confess that we have not the knowledge needful to take hold of this argument scientifically and critically. It is the argument of a specialist, and must be dealt with by specialists, at least as to the verity of the analogies claimed in it. But this we say, that it is exciting to the mind and stimulating to thought, and that it has a certain nobility about it moreover, and that it rests, if it have any place at all, on that oneness of form and method in Nature which is the most glorious of all thoughts and most entrancing of all sights.

If, after this general view, we enter on any criticisms, we should say that the author's use of the term "law," when he says, "The identity of law with God seems clear," is not careful, for law is simply *continuity of form in the exercise of force*. Again, when he says, with seeming entire confidence, in the preface, that "other forms of life below man do not possess viable spirit, and, consequently, do not have the quality or property of immortality common to man." We would like to be told how he knows that, and also why his argument is not just as good for the immortality of any mammal as for that of man. Here we are reminded of a remark of Francis E. Abbot, whose mind and spiritual insight we admire warmly, which seems to us far nobler than our author's, and filled with a very fine courage of thought. We were talking with him and said we had found no argument or even hint of the future life which applied not to the lower animals also, and he assented. "But," said we, "we find no stopping place anywhere." "And I want none," said Abbot. "But," we persisted, "we shall have to include the oyster." "Well," said Abbot cheerfully, with a warm, peaceful smile. "I like the oyster." Again, the author is not very satisfactory in the division entitled "Life and Matter," and on this subject throughout there is a lack of unity. For example, in one place he says (the italics ours): "The 'I Am' of any organism is something else than *mere matter*;" but in another place he writes, "The dividing line between the physical and spiritual can no more be definitely drawn than can the exact division between the animal and vegetable kingdoms or the 'organic and inorganic worlds.'" In one place he says, "The union, or oneness, is so complete, that if we say matter is God's organic body, or the form inhabited by Him, through and by which he manifests Himself, we should very nearly state the truth;" but in another place, speaking of the human soul, he says, "Its real father is God; its real mother is Nature." Putting these two places together, it seems plain the language is unfortunate in one or the other. Again, the author is far from uniform in his treatment of the body as a factor in our moral and spiritual experience; in one place he says, "Great souls, however, feel that they can 'get on' without these physical bodies; that they hinder the full expression and activity of their essential selves;" but in another place he quotes with approbation Browning's

"All good things

"Are ours, nor soul helps flesh more, now, than flesh helps soul."

To leave these points of objection and turn to the author's virtues, we may repeat that his argument is novel and wholly dignified and earnest. We like the following remark: "If

evolution, as some have claimed, relates simply to the perpetuation and gradual improvement of the race, ignoring the individual; if there is to be no spiritual consummation as the result of the infinite past that relates to the physical development of man, then 'nothing but the Infinite Pity is sufficient for the infinite pathos of human life.'" We say we like this in spite of our creed that life is a good in itself, even if this life were all. The author also asserts nobly the importance of the *individual*; in which not only we agree with him most earnestly, but we have thought for a long time that in very truth, this is the last outcome of the facts and philosophy of evolution. On another, but related point, the author says strongly: "Whatever may be said of the 'inexorable logic of Love,' in reference to an individual immortality, any human being that has arrived at that stage of his unfoldment denominated *self-consciousness*—'spirit birth'—and knows something of the depth of meaning that is involved in the term, may, upon the moral basis of the *inexorable logic of justice, demand an immortality*." This recalls Goethe's saying, "To me the eternal existence of my soul is proved from my idea of activity. If I work incessantly till my death, nature is bound to give me another form of existence when the present can no longer sustain my spirit."

Nothing need be said of the author's style, save that it is earnest, and has the glow of genuine feeling. The long quotation from Edwin Arnold, which ends the book, is noble. In fine, the whole work is dignified, high, thought-compelling.

J. V. B.

Glimpses Into a Post-Office Mission Parish.

The following extracts are like bits of mosaic, quite worthless in themselves, but when added to other Post-Office Mission details may fit in with those bits, and form a picture which has already been seen by all earnest Post-office Mission workers. If you see the outstretched hands and eager faces of our applicants as we do, you will feel their needs, and help us to give more freely still the spiritual truths they ask of us.

Most of our people live in isolated settlements or small towns, where libraries are unknown, and where the only preaching to be heard is of the least enlightened orthodox sort; few of them are able to afford magazines or weekly papers, yet nearly all are intelligent, earnest people, who hunger for the very food we can give.

A young medical student, to whom we first mailed literature at the request of his former teacher, is trying to make a systematic study of Unitarianism, borrowing books from Chicago, and buying what he cannot borrow, to fill out a course suggested by our minister. In an eight paged letter received from him after his recovery from a long and serious illness, he says: "My life has been spared for some *good* end, and I shall devote the remainder of it to accomplishing that good, whatever it may be. . . . I spent many pleasant hours with those sermons and papers you sent me, when I could read but little." This young man's letters show increasing interest in all he reads, and the fact that when he was too ill to write he had his brother send a note explaining the long silence, shows that he has a sense of loyalty to the Post-Office Mission.

A woman in the state writes, "I have never had anything come to me like the Unitarian belief. I have been anxiously looking for more light upon different points of different creeds, and found it not. Now, I feel the clear light of heaven has truly shone through the darkness, and given me a place where I may rest. . . . Your selection has been all that I could ask. I cannot tell you how much good they [the sermons] have done for me, or how anxiously I look for them." In a later letter she says: "I have been *very much* interested in the 'Bible for Learners,' it has not only been a great pleasure, but a great comfort to me, for it has explained so many passages that seemed *almost* incredible, and has given me new and beautiful ideas of the old Bible which I never could have had without reading it. . . . There is so much I

would dearly love to say to you, but I am one of the million of toiling women, with my share of care, and not very strong. I will have to wait until my life has a little more *leisure* in it, which I hope will come, and for all women; at least, enough to give them time to read. . . . I am always anxious for whatever you send. . . . I have enjoyed all so much I can scarcely make a choice, but have been interested in Channing, Brook, Hall, Peabody, Sunderland, Ware, Chadwick, Parker, Savage, and last but not least, J. F. Clarke."

A young man writes, after receiving sermons several weeks: "I would like anything that I can get *information* from. I have found some of the sermons quite interesting. I have never had any very serious thoughts on religion; have tried to live an upright, moral life."

Early last summer, a teacher in an Iowa town, wrote: "I am a member of the Congregational church—orthodox in the main, but somewhat liberally inclined. My purpose in requesting sermons is to brush away my ignorance in regard to Unitarianism. . . . I have for a long time greatly admired E. E. Hale. . . . I will gladly read Unitarian sermons, especially of a doctrinal character, by the prominent men of the faith." After receiving sermons all summer, in September this correspondent wrote: "Please accept thanks for all sent."

I read all with much interest,—particularly the leaflet on "Worship" [by Howland, Blake and Gannett]—and gave a new address, requesting to continue mailing to him till further notice. He is still on our list, and now thoroughly interested in Savage's sermons. One of our devoted parishioners says: "I always read the tracts, put them away—read again, and then pass on to some one, thus passing along the good and grand thoughts." He speaks of himself as a *land-poor* farmer, and regrets that he can do little for us, yet he sends us postage stamps occasionally, distributes tracts freely, and has sent us a number of valuable correspondents. Speaking of the people about him, he says: "They are not Unitarians; just liberal, most of them, though, composed of the kind of material that Unitarians are made of; all they need is the right kind of education. They need only to be properly informed, to be liberal Christians." As to his preference for our sermon, writers, he says: "The sermons you send are like the Yankee's apples—all best. . . . 'The Religion of Jesus,' by Simmons, is like a barbed wire fence—points from one end to the other. . . . I arrived at my present standpoint—Liberal Hill, I call it—via Catholicism, Methodism, Universalism, Materialism. Have read a little of everything that has ever been said on the subject of religion—ancient, modern and present time. . . . Still, I read all you send with much pleasure. . . . No doubt thousands will receive Unitarian literature through the Post-Office Mission that would never have seen it, or, for that matter, never have heard of it, and yet be *Unitarian* all the time, as I was myself. Will do all in my power to help the Post-Office Mission."

One of my most earnest inquirers is a mechanic and inventor, a foreigner by birth, and a man who has had a peculiar history spiritually. "The years of my childhood," he writes, "were one continued prayer for light, and for sufferings of all kinds that would be necessary to prepare me to *aid others*." After a rather neglected boyhood he joined a strict Baptist sect, and was "expelled from it in Chicago for denying the fearful theory of eternal torment." He then joined the Seventh-day Adventists, and was sent to another state to "advocate their faith" among people of his own tongue. This work gave him time to reflect that he was still in the dark, and he turned to modern Spiritualism for light, but although he learned some valuable truths of Spiritualists, he did not feel at home with them, and seems to have drifted about, much to his dissatisfaction, until he began reading our sermons. Of these he says: "I like the spirit of the pamphlets sent me very much—have been spiritually benefited by them. . . . The silent influence following your mission work is daily at work prompting me to investigate my private life." He makes some confessions about his lack of *spiritual* energy, and pleads: "Do not cast me off as a lazy vagabond. My moral standard is high, and I can never be happy until I can raise my

head to look at it, without feeling ashamed. . . . I have forgotten how to pray; besides, I do not like beggars; I cannot see any other way for me than to work; to gain strength by self-exactions." This man has bought eight or ten of our books, and is *studying* all he receives from us. He once wrote: "I am not a Bible-believer; take very little interest in that book, but am nevertheless an earnest believer in God, and a future life for all mankind." I lent him the "Bible for Learners" and very soon received word that, 'The Bible for Learners' you and Miss Graves so kindly sent me will aid in removing the prejudice against the religion of old, and make me look at it in a truer light. I love to read it, and think I shall purchase a copy, so that I can take more time to study its pages."

Responsive Services.

PREPARED BY JOHN R. EFFINGER.

III. LOVE.

HYMN.

INTRODUCTORY READING.

She doeth little kindnesses
Which most leave undone or despise;
For nought which sets one heart at ease,
And giveth happiness or peace,
Is low-esteemed in her eyes.

So to the calmly gathered thought,
The innermost of life is taught:
The mystery, dimly understood,
That love of God is love of good;
That to be saved is only this,—
Salvation from our selfishness.

RESPONSES.

Beloved, let us love one another; for love is the fruit of the spirit; and every one that loveth is born of God.
And this is the message we have heard from the beginning, that we should love one another.
Though I speak with the tongues of men and of angels, and have not love,
I am become as sounding brass or a tinkling cymbal.
And though I have the gift of prophecy, and understand all mysteries and all knowledge,
And though I have all faith so as to remove mountains, and have not love, I am nothing.
And though I bestow all my goods to feed the poor, and though I give my body to be burned,
And have not love, it profiteth me nothing.
Love suffereth long and is kind;
Love envieth not;
Love vaunteth not itself;
Doth not behave itself unseemly,
Seeketh not her own, thinketh no evil;
Rejoiceth not in iniquity, but rejoiceth in the truth.
Love never faileth,
Love beareth all things, believeth all things, hopeth all things.
Now abideth faith, hope and love, these three;
But the greatest of these is love.
If thou bring thy prayer to the altar, and there remember that thy brother hath aught against thee, go thy way!
First be reconciled to thy brother—then come and offer thy prayer unto God.
He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?

PRAYER. (All uniting.)

Thou Divine Love, whose providence is like the sky that containeth all, thy peace be with us and with all men. Daily

thy hand leads us, daily thy bounty feeds us, daily thy light, liberty and law shine within us. Help us daily to rejoice in thy goodness with thanksgiving, and to follow thy law faithfully. Help us to love our brother men and to walk in gentleness and humility of spirit. May we think only clean, kindly and noble thoughts. Thou hast made our lives brighter every day with love. We would make other lives gladder with our love. To-day may we heed thy voice without us and within us, and be drawn unto thee in love and obedience now and evermore. Amen.

(Here may be read an appropriate poem, or scripture passage, old or new.)

HYMN.

SERMON.

HYMN.

BENEDICTION. (All uniting.)

May the Lord bless us and keep us! The Lord make His face to shine upon us and be gracious unto us! The Lord lift up the light of His countenance upon us and give us peace! Amen.

IV. GOD.

HYMN.

INTRODUCTORY READING.

O God within! So close to me
That every thought is plain,
Be Judge, be Friend, be Father still,
And in thy heaven reign.
Thy heaven is mine,—my very soul!
Thy words are sweet and strong;
They fill my inward silences
With music and with song.

They send me challenges to right,
And loud rebuke my ill;
They ring my bells of victory,
They breathe my "Peace, be still!"
They ever seem to say, "My child,
Why seek me so all day?
Now journey inward to thyself,
And listen by the way!"

RESPONSES. (From R. W. Emerson.)

Men speak of revelation as something long ago given and done, as if God were dead,
But ineffable is the union of man and God in every act of the soul.
Forever and ever the influx of this better and universal self is new and unsearchable.
It inspires awe and astonishment.
How dear, how soothing to man arises the thought of God, peopling the lonely place, effacing the scars of our mistakes and disappointments!
It inspires in man an infallible trust. He is sure that his welfare is dear to the heart of being.
There can no evil befall a good man, whether he be alive or dead.
There can no evil befall a good man.
When a man says "I ought;" when love warms him; when he chooses, warned from on high, the good and great deed,
Then deep melodies wander through his soul from Supreme Wisdom.
For the dawn of the sentiment of virtue on the heart gives assurance that law is sovereign over all natures; and the worlds, time, space, eternity, do seem to break out into joy.
When a man says "Virtue, I am thine; thee will I serve, day and night, in great and in small;" then

is the end of the creation answered and God is well pleased.

O my brothers, God exists! There is a soul at the center of nature and over the will of every man, so that none of us can wrong the universe.

We need only obey. There is guidance for each of us, and by lowly listening we shall hear the right word.

But if one would know what the great God speaketh, he must go into his closet and shut the door, as Jesus said; he must greatly listen to himself.

And God shall be to him a sweet enveloping thought; he shall learn the revelation of all nature, and all thought to his heart—this, namely, that the highest dwells with him.

We desire of the Infinite Wisdom and Goodness to be led into the truth. So may it be by our lowliness and seeking!

This we ask of the Infinite Wisdom and Goodness.

PRAYER. (All Uniting.)

Infinite Life, Power and Beauty! Eternal Voice speaking in our souls! Thine is the wisdom of the saint and seer. thine the light shining on the eyes of holy prophets, and thine the love that answereth and filleth every prayerful spirit. We bless thee for all the holy souls that reveal thee, for all unknown and lowly people whose daily lives are offerings heroic, sweet and beautiful to thee, and for thy voice that speaketh within us. May we heed thee and be called into the liberty and joy of thy faithful children. Amen.

(Here may be read an appropriate poem or scripture passage, old or new.)

HYMN.

SERMON.

HYMN.

BENEDICTION.

If I would pray,
I've naught to say
But this, that God may be God still;
For him to live
Is still to give,
And sweeter than my wish His will.

How to Help the Poor.

In a great and humane sense there are no unworthy poor; none but are worthy of some aid or encouragement, in need of some form of help which is always due from the stronger to the weaker. We are bound together, rich and poor, the strong and weak, the fortunate and unfortunate, for our own good or evil. What is an injury or neglect to one, is a harm and a detriment to all; what is good for one is a blessing for all the others. Whether we accept it or not, it is true we are, each of us, the "keeper" or helper of our brother. On us is laid the duty to keep him out of wrong-doing, out of ignorance, from self-injury, and to help him regain his feet again and his independent position in society. Of our strength and wisdom we must give liberally, lovingly, withholding not. It must be a personal giving of our best gifts, or we can not be of much help in the elevation of these unfortunate neighbors of ours. We must give of our time, our work, our money, our sympathy and our practical wisdom. Of the harmful ways of doing, thinking we are "helping" poor people, these are the most common:

1. Giving to every one who asks aid on the street, in the office, or at the back door. As a rule, this is blind, and therefore harmful charity. Only in rare cases should it be done.

2. The giving of money. See personally that the one greatest need is supplied in the wisest way.

3. Encouraging families in which there are able-bodied adults to expect relief of any kind.

4. Giving at arm's length. Make it as much a private matter as possible.

5. Thinking the poor and unfortunate want money, food or clothing as much as advice, help to get work, friendship and encouragement.

6. Thinking there is Christian charity and another kind of charity. He is always kindest who is wisest. The head and the heart should work together when they enter the homes of the poor.

Among the wisest ways to aid the poor the following have been found the most practical.

1. Putting yourself in their place.

2. Aiding to find work, and seeing that they do not become discouraged.

3. Helping freely in times of sickness and trouble, and whenever help is most needed.

4. Stopping promptly in the relief when the family can become self-supporting.

5. Doing those things which will cure the poverty by removing its causes; working for the permanent good of the poor.

6. Strengthening their self-respect and regard for cleanliness and decency. Let them feel sure of your respect, and of your real friendship.

7. Visiting often as a friend, even when not in need of aid, and keeping fresh the cause of a common humanity.

8. Remembering that whatever may be some one else's duty toward the poor, and sick, and neglected, does not relieve you of your duty.

9. By keeping open at all hours a central office, or better yet, a friend's house or church, where all, in distress of any kind, should feel free by invitation to present their needs.—*Henry D. Stevens.*

THE STUDY TABLE.

What and Where is God? By H. B. Philbrook, editor "Problems of Nature," and author of "Work of Electricity in Nature," etc. Chicago: Philbrook & Dean.

This book is said to be "A discussion of the cause, character and operations of the Creator." A discussion of the "cause" of the Creator is something unusual; and, after a somewhat careful study of the table of contents of these chapters, it is found that this part of the subject is not made very clear, nor indeed given much space in this book. Almost every one will find life too short to read the book. The author has spent many hours in preparing it, without doubt, and with as little doubt loves his own thought and theories very sincerely; but the world is too old to give much attention to an author who is pleased to clothe his thought in a terminology so peculiarly his own as is here followed. His theory is, simply, that God consists of the great forces of nature, the electrical and other currents that produce nature's phenomena. This theory might once have been very heretical and caused the author some trouble. He now thinks he has made a great discovery; but he will be sadly disappointed, for the world will receive these thoughts with absolute indifference.

The New Catholic Church; with Thoughts on Theism, and Suggestions towards a Public Religious Service in Harmony with Modern Science and Philosophy. London: Trübner & Co. Cloth, pp. 171.

This little book discusses, in a rather discursive manner, various questions of theology. It is suggestive rather than exhaustive, exciting thought by presenting problems rather than satisfying it by solving them. The book is liberal in spirit, and truly catholic in aim. It is enriched with numerous quotations from leading thinkers of modern times; and to many the quotations will prove the most valuable part of the book, representing as they do the attitude of the foremost minds toward the fundamental ideas of religion.

THE HOME.

Grown-Up Land.

"Good-morrow, fair maid, with lashes brown,
Can you tell me the way to Womanhood Town?"

"Oh, this way and that way,—never a stop.
'Tis picking up stitches grandma will drop,
'Tis kissing the baby's troubles away,
'Tis learning that cross words never will pay,
'Tis helping mother, 'tis sewing up rents,
'Tis reading and playing, 'tis saving the cents,
'Tis loving and smiling, forgetting to frown,—
Oh, that is the way to Womanhood Town!"

"Just wait, my brave lad, one moment, I pray.
Manhood Town lies where? Can you tell the way?"

"Oh, by toiling and trying we reach that land,—
A bit with the head, a bit with the hand.
'Tis by climbing up the steep hill, Work,
'Tis by keeping out of the wide street, Shirk,
'Tis by always taking the weak one's part,
'Tis by giving the mother a happy heart,
'Tis by keeping bad thoughts and actions down,—
Oh, that is the way to Manhood Town!"

And the lad and the maid ran hand in hand
To their fair estates in Grown-up Land.

—*City and Country.*

Her Conscience Lately Aroused.

"I have a genuine trouble," said one Roxbury girl, in a low tone, to another in the horse-car the other day.

"How lovely! What is it?" asked her friend, sympathetically.

"Everybody stares at my hat."

"I should think they would," replied the other, whose own prim little felt turban was adorned with nothing but a big ribbon bow. "How any Christian girl can go around with five birds on her hat is beyond my comprehension."

"Yes, but you know very well I have them left over from last year, and it would be more wicked and wasteful to throw them away than it is to wear them. I might give them to one of the girls in my mission class, but what a dreadful example that would be for me to set! I hadn't thought anything about its being wicked to wear birds a year ago, but now since so much has been said about it it rends my heart every time I put my hat on to see all those poor darling little birds that you know I paid so much for. And people stare at me awfully, just as if I were a cruel creature and had skinned the birds alive myself. If I wear a veil over my hat I look foolish; and if I let the birds show, I not only appear hard-hearted, but out of style too."

"Oh, I suppose they aren't altogether out of style. Grace——'s mother has just brought her home the loveliest little bonnet from Paris, with three humming birds on it," said the girl in the plain turban.

"Now that's downright wicked," cried the girl with the birds on her hat. "If one has a pretty old hat, with birds on it, and it's becoming, I should think one might be forgiven for wearing it; but to buy a new bonnet with humming birds, of all birds, on it, is simply inhuman."

"But it's Parisian," argued her friend.

"I don't care. It may not look very consistent for me to preach with five birds on my hat, but a girl who will get a new hat this year with humming birds on it is unpatriotic and unprogressive and unchristian and inartistic."

"I told Grace she'd be sinning in the light to wear her new bonnet, but she said she thought it would be wrong to throw it away, just as you think about your old one."

"Well, that's so; it's a dreadful problem," and the girl with the five birds on her head sighed heavily.—*Boston Record.*

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NOTES FROM THE FIELD.

Chicago.—Messrs. Utter and Jones exchanged pulpits last Sunday, and so did Mr. Milsted, of Unity Church, and Mr. Conklin, of the Church of the Redeemer (Universalist), on the West Side. Thus is the cause of good fellowship enhanced.

—At the Monday noon teachers' meeting, the 10th and 11th chapters of Luke were taken up by way of a review lesson. Mr. Blake was leader, and he said, first, that these two chapters seemed more permeated with the spirit of the aftertime than almost any other passage of equal length in the Gospel. The instruction given the apostles, sent out two and two, was cited as an example of the way the doings and words of Jesus changed in the telling by the environment and the mind of the writer. "Behold, I send you forth as sheep among wolves;" "Shake off the dust of your feet," as a testimony against the city that would not receive them,—such expressions could only arise from the facts and experiences of the apostle's preaching after Jesus had left them. In regard to the Mary and Martha story, Mr. Blake laid down the principle that, if Martha was doing necessary things, Mary was supremely selfish; but if she was doing unnecessary things, then Mary was right. On the question of the extension or enlargement of Christianity beyond the Jewish conceptions, it was said that the Gospels are two-faced in this matter. On one side they are all temporal, Jewish, and monarchical in their idea of the kingdom and of Jesus's place and mission; but in another set of passages their tone on the subject is wholly spiritual. Which view came from Jesus? Probably the spiritual wholly. The external view came from the Jewish prejudices of the disciples. Only in Paul did these prejudices seem overcome so far as to widen into a humane enthusiasm which made Christianity a world-wide influence.

Philadelphia.—The second of the Union meetings was held in the First church, on the evening of the 15th, Revs. Mr. Haskell, Mr. May, Mr. Ames, Mr. Clifford and Mr. Mangasarian participating. It was an interesting occasion, which brought together a large audience of a diverse character. After the prayer by Mr. Haskell, Mr. May briefly stated the evening's subject, which referred to Parker's phrase asking what "religion may do for a man." Revs. Mr. Clifford, Mr. Ames and Mr. Mangasarian then followed in order, treating of religion as applied to the universe, to society and to the individual. Mr. May at one point entered into a consideration of the features in Channing and Parker which gave

them to-day their representative position in Unitarian thought. Mr. Clifford described the broader views made necessary by scientific research, and the naturally higher functions of religion in estimating the more significant relationship of things. Mr. Mangasarian put into two or three paragraphs the larger conclusions of the times, in respect to the idea of God. What is prayer? Where is God if not within? No more should we ask an external power to help us than solicit the sun to shine. The divine is in each man's own bosom. Mr. May closed the exercises.

—On the morning of the 22d Mr. May and Mr. Haskell exchanged, and the latter, at his evening service in Camden, spoke of "Anarchism."

—George Willis Cooke is to lecture in Camden February 3, and to speak at Unity church on the Sunday following.

—The last meeting of the Contemporary Club was given to a discussion of International copyright, in which George Haven Putnam, R. Pear-sall Smith, Henry Carey Baird and Doctor Wayland, of the *National Baptist*, participated.

H. L. T.

Hinsdale, Ill.—The Unity Club lecture course consists of a series of four lectures, to be given fortnightly on Thursday evenings during February and March. It embraces the following subjects: "Robert Browning," "Courage," "The Education of Froebel," and "Christ in Art," the last to be illustrated. Rev. Jenkin Lloyd Jones, William M. Salter, Francis W. Parker, principal of the Cook County Normal School, and Rev. David Utter are the contributors to this treat, the lectures beginning on February 2.

Princeton, Ill.—Dr. Thomas, of Chicago, lectured here under the auspices of the Sunday Circle, to a large and interested audience. Says a correspondent: "He had eight hundred people to hear him and the attention was perfect, and such a buzz as it has made! . . . Two of the village pastors are to reply. . . . Nothing for years has stirred us theologically as this has." The Doctor is doing valiant service in the cause of liberal Christianity. Let him be heard as widely as possible.

Warren, Ill.—The Western secretary was called to Warren last week to attend the funeral of Mrs. A. Clark, mother of S. A. Clark, a woman of sterling character, and much beloved by a wide circle of friends. Mr. Effinger remained over Sunday, preaching to a full hall. The Unitarian friends continue their services from month to month and feel much encouraged. Methodists, Baptists and Presbyterians are frequently seen in our congregations.

Boston.—The numerous friends of Rev. James Freeman Clarke are happy to learn that their apprehensions of some unfortunate result from his run away accident last Sunday, while returning home from church, are not at all realized. He feels sure that rest for a few days will quite restore his nerves to usual strength.

Buda, Ill.—W. A. Coffin, late of Meadville, has been called to succeed Rev. Chester Covell in the Buda pulpit. We hear the best things of Brother Coffin's work at Buda, and shall expect the best of his ministry there. He is fortunate to follow in the footsteps of Chester Covell.

Tacoma, W. T., boasts of a Home-Church just dedicated to the Unitarian cause, by the Revs. G. H. Greer, S. A. Eliot and T. L. Eliot. The building has an auditorium that will seat 225 persons, and is said to be perfect in its acoustic qualities. We congratulate these far-off workers.

St. Louis.—Rev. George Batchelor has been visiting the brethren of this city, preaching in the pulpits of Messrs. Snyder and Learned, and visiting between times the American Unitarian Association Mission at Shelbyville.

St. Cloud, Minn.—Rev. H. Price Collier, of Hingham, Mass., is preaching for a month at this place.

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ANNOUNCEMENTS.

CHICAGO CALENDAR.

CHURCH OF THE MESSIAH, corner Michigan avenue and Twenty-third street. David Utter, minister. Sunday, January 29, services at 11 A. M. Study section of the Fraternity, Feb. 3; subjects: "New Orleans" and "Southern Literature."

UNITY CHURCH, corner Dearborn avenue and Walton place. Thomas G. Milsted, minister. Sunday, January 29, services at 10:45 A. M.

THIRD UNITARIAN CHURCH, corner Monroe and Laflin streets. James Vila Blake, minister. Sunday, January 29, services at 10:45 A. M.

ALL SOULS CHURCH, corner of Oakwood boulevard and Langley avenue. Jenkin Lloyd Jones, minister. Sunday, January 29, services at 11 A. M.; subject: "Humility." In the evening the pastor will speak on the "Tale of Two Cities."

UNITY CHURCH, HINSDALE. W. C. Gannett, minister. Sunday, January 29, services at 10:45 A. M.

UNION TEACHERS' MEETING at the Channing Club room, 175 Dearborn street, Monday, Jan. 30, at noon. Rev. Mr. Jones will lead.

ALL SOULS CHURCH.—Nickel talks about early Chicago will be given each week through the remainder of January, and during February—for children on Saturdays, from 11 to 12 M., and for adults on Thursday evenings from 8 to 9, beginning this week. The subjects are:

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- II. The Indians, by Prof. Leslie Lewis.
- III. The Dearborn Family, by Daniel Goodwin, Jr.
- IV. Old Fort Dearborn, by John C. Long.
- V. Early Saints of Chicago, by John W. Ela.
- VI. Personal Reminiscences, Judge John A. Jameson.

The reading room is open every day from 3:30 to 9 P. M. Circulating library open Sundays from 12:30 to 1:30 P. M.; open Mondays from 7 to 8 P. M.; open Wednesdays from 3:30 to 5 P. M.; open for consultation at any time.

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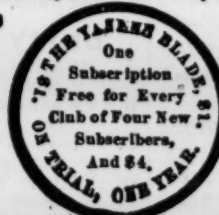
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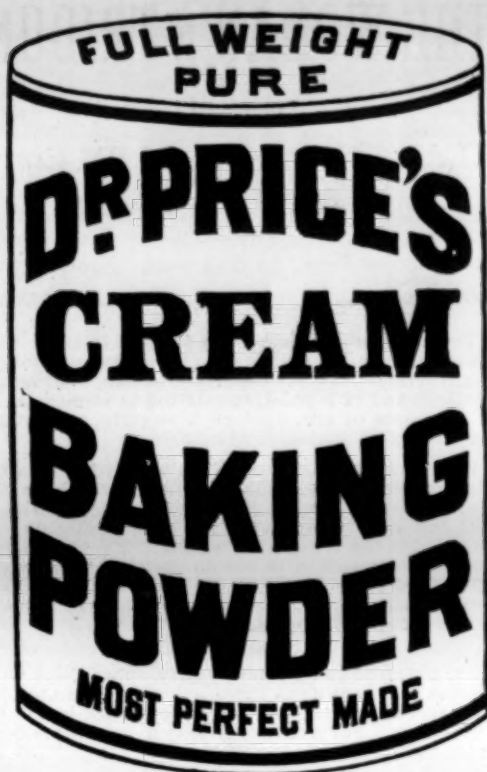
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